



47-4  
        
22

LIBRARY

OF THE

Theological Seminary,

PRINCETON, N. J.

*Case*,.....

I

*Shelf*,.....

7

*Book*,.....

RL





Digitized by the Internet Archive  
in 2015

<https://archive.org/details/jewishchronicle33lill>

THE  
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION  
OF THE  
American Society

FOR MELIORATING THE CONDITION OF THE JEWS.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

VOL. III.—No. 3.] SEPTEMBER, 1846. [NEW SERIES.

For the Jewish Chronicle.

MATT. I. 16, 18-25.

No. V.

THE Evangelist, or, as some suppose, the angel whose message he records, asserts, that the generation and birth of Jesus was the fulfilment of Isaiah's prophecy concerning Immanuel. The import of the name is well known. The new relations of God to his people, and to the land of the covenant, indicated by the name, were briefly considered in the last essay. That the consummation of these relations, in the sense of prophecy, is yet future, might be inferred from Rev. xxi. 3, if there were no other proof: for the words of John imply, at least, that there is yet to be a great change in the dispensation of God's government over men. It is not my purpose, however, to pursue this topic at present: but to resume the table at a point of difficulty not yet noticed.

If the reader will cast his eye over the first sixteen verses, he will observe a change of phraseology at the name Joseph. The Evangelist begins with Abraham, and in succession names the

father who begat, and the son begotten, until he comes to Joseph. Him he describes as the husband of Mary, of whom *was begotten* (for so ἐγεννηθη should be rendered) Jesus, who is called Christ. Had the Evangelist ended the table with this verse, a degree would have been wanting in the paternal line of descent. To supply this degree is the principal object of the 18th and the following verses. These verses, however, show that Jesus was Immanuel, and begotten (for so γεννηθεν in the 20th verse should be rendered) by the Holy Ghost. But how do they show him to be the son of Joseph, and, if not, of what use was it to trace the pedigree of Joseph? Indeed, how was it possible, that the Son of God should become the son of man,—or, to state the difficulty in the words of our Lord's question to the Pharisees, (Matt. xxii. 41, 46; Mark xii. 35; Luke xx. 41,) how could the "Lord of David,"—the Creator and Lord of all worlds—become "the son of David," or the son of man? The Pharisees felt the difficulty, and could not resolve it, although it was a difficulty appearing upon the face of their own acknowledged scrip-

VOL. III.—No. 3.



tures. (Ps. cx. 1.) It is also presented by this table, which shows a connection between it and the Psalm last cited.

The answer usually given to these questions is, that the Lord Jesus was the son of Joseph by the adoption of Joseph—that is, in the legal or conventional sense. (John i. 45; vi. 42.) But it should be remembered, that the relation involved the heirship of the covenant and crown, and was in fact the divinely appointed medium of transmitting them. Else why was this table given? But the heirship of these was not Joseph's to dispose of, irrespectively of the divine will. Again; the difficulty under consideration would exist if we were to vary the question, so as to exclude the possibility of supposing an adoptive, legal or conventional sonship; thus: How was it possible for Immanuel to become the son of Mary, the wife of Joseph? He was her Lord, as well as David's; how then was he her son? Certainly not by nature, nor by her adoption of him. If by adoption at all, it must have been by his adoption of her, in preference to all others, to sustain towards the human person he intended to assume the parental relation. In fact, she was first elected and chosen by him to this honor, and that was, in truth, the primary and efficient cause and origin of her relationship of consanguinity to his human person. It is commonly supposed that the relationship of Mary to our Lord's human person was nearer and closer than Joseph's, because he partook of her flesh; but the consideration just advanced shows that her relationship of consanguinity, which was the medium of fulfilling the covenant with David, in the form expressed by Peter in Acts ii. 30, (see Ps. cxxxii. 11; 2 Sam. vii. 12,) was subordinate to, and consequential upon, our Lord's election and adoption of her to sustain the maternal relation towards his human person. This thought is apparent in the magnificat of Mary. (Luke i. 46-55.) The Lord had regarded her low degree—He had regard

to her above all the virgin daughters of the house of David, in respect to His arrangement for fulfilling the promises made to her fathers—to Abraham and his seed—the Powerful One had done great things for her. Her emotions on this occasion, judging from her language, as well as from their gracious source, must have been not unlike those of David, when the prophet announced to him God's purpose in relation to his house. (See 1 Chron. xvii. 14, *et seq.*; 2 Sam. vii. 13, *et seq.*) It was the grace and goodness shown in the election of her, that prompted her adoration, as it was the grace shown to David in the election of him and his house, that prompted his. And we may allege our Lord's own words in proof of the proposition. For he treated the relationship of consanguinity as subordinate to the higher and enduring relations of the covenant which he came to establish—"Who is my mother, and who are my brethren? and stretching his hand towards his disciples, he said, Behold my mother and my brethren." (Matt. xii. 48, 49; see Luke xi. 27, 28.) But the election of her to this relation had respect to the covenants with David and Abraham; as those also had respect to the anterior purpose and covenant of redemption. Confining our observation, however, to the national covenants of which we have spoken, the election and purpose of God lies at the foundation of, and runs through, both. God first chose Abraham out of all the families of the earth—then Isaac out of the family of Abraham—Jacob out of the family of Isaac—Judah out of the family of Jacob—then David out of all the families of Judah—and finally Joseph's family out of all the families of David;—thus tracing, and appointing beforehand, the line in which he would filiate the manhood he intended to assume; which manhood was the seed chiefly intended by the covenants. The great purpose, to which all others were subordinate, was the incarnation of the Son of God in human

nature, and his advent first to the race of Abraham, and finally to the world. It was a part of this purpose, to hide his advent to that people under the mechanism of nature, by taking to himself the human nature, according to the course of nature, in all respects save one. Hence the form of the promise—the promise of *seed*. But this exception from the order of nature presents the very difficulty we are considering—that, namely, of constituting the sonship of the Creator himself in human nature to his own creature; and the difficulty is the same, whether we consider it in the case of Abraham, or of David, or of Joseph, or of Mary.

Now, the proposition I submit for the reader's consideration is this: that in its origin, and principal and efficient cause, (from which the relation ought to take its denomination,) it cannot be by force of nature, or of blood, or by the will of the flesh, or by the will, or by any law of man. Hence the peculiarity of John's expression, "The Word *was made* flesh," or "*became* flesh, and tabernacled among us," John i. 14—a paraphrase of the name Immanuel. He states the fact of the incarnation of the divine Word generally, without any notice of the individual relations of consanguinity, or of family, under which it took place; because he had in view only the broad relations of the covenant of redemption. And this leads me to submit to the reader this further proposition, viz., that the relation of Immanuel's sonship either to Abraham, or David, or Joseph, or Mary—considered in its origin, essence, and constitution—could only be by the covenant and purpose of God to institute or constitute it between himself and them, in respect to his assumed human person. Mary, therefore, as well as the others, though she stood nearest to the human person of the Lord Jesus in respect to consanguinity, is nevertheless to be regarded chiefly, and as to the substance and ground of her relation, as one brought within the scope of the covenant, and made, by the divine appoint-

ment, the proximate means or medium of its execution. In this light we are to explain the angelic salutation, (Luke i. 28,) and the salutation of the mother of John the Baptist, (Luke i. 42,) "Hail, thou blessed—the Lord is with thee—Blessed art thou among women;" or, as the expression imports, "most blessed of women." But why most blessed? because God had chosen her, of all the daughters of Eve, to sustain towards the human person he was about to assume the maternal relation, which the covenant—having respect to the flesh and loins of David—required. It was a grace and a distinction, of which there never had been, nor could be, any other example.

But in whatever view we regard her relation to the person of the Lord Jesus, it was not important to the purpose of the Evangelist in the construction of this table. Her name is introduced in consequence of her relation to Joseph, and without any intimation, either here or elsewhere, of her pedigree, or even that she belonged to the family of David. (See chapters i. 16, 18, 20; ii. 11; xiii. 55—the places in which her name occurs.) As it was the *descent of Joseph* from David and Abraham which the Evangelist had traced, so it was the *sonship of the Lord Jesus to Joseph*, which his purpose required him to show, for that only could supply the degree wanting in the paternal line. The proposition stated in the first verse is not shown by the table to be true, unless the Lord Jesus was the son of Joseph.

These considerations open to us the reason of the author's method. It was not sufficient for his purpose to state briefly the divine generation of our Lord's human person. That would have shown his divine origin, not his sonship to Joseph. He, therefore, changed his method, and related the particulars of a transaction, which show the paternity of Joseph to the Lord Jesus in the only sense possible, viz., the sense of the covenant. These particulars are, the espou-

sals of Mary to Joseph—the purpose which Joseph meditated—the mission of an angel to Joseph, and his message—and the obedience of Joseph.

By Luke i. 26, 27, it distinctly appears, that Mary was espoused to Joseph before the Lord's purposed incarnation was made known to her. The language of Matthew, rightly understood, shows the same fact (v. 18). Among the Jews the espousals preceded the nuptial rite usually two or three months, but sometimes several years. Paul pointedly alludes to the custom in 2 Cor. xi. 2. The espousals gave the husband a right over the wife's person; and by the law of Moses she was punishable with equal severity for conjugal infidelity after the espousals, but before the marriage rite, as after both. (Deut. xxii. 23.) This bond was necessary to connect Mary with Joseph, the heir of the crown; and her connexion with him was needful, in order that her first born might inherit from him the crown, according to the order or arrangement of the covenant. In the divine regard it was a *real* union. (Matt. xix. 3, 6; Eph. v. 31.) It brought her into the line of the descent, and into the course of the execution of the covenant, and her espousals were therefore a divinely appointed means to that end.

It may be added as some confirmation of this conclusion, that it was Joseph's pedigree, and Mary's union to him, that brought them both to Bethlehem at the time appointed for our Lord's advent, and thus determined the punctual fulfilment of the prophecy of Micah v. 2; (Luke ii. 4, 6.)

The election of Mary, as thus allied to Joseph, was virtually the election of the family of Joseph, and of Joseph himself, also, to the correlate parental relation. The purpose of election was formed in the divine mind, as I need not say, long before it was made known to either; and the purpose itself, before it was made known, was in effect, the predestination or appointment of both to be the paren-

tal guardians of his human person. That person, when he actually assumed it, he voluntarily put in subjection to both, (Luke ii. 51,) and, in that relation, he rendered to them the duties and service his own laws enjoined.

Such being the nature and object of the espousals, they constituted a tie which the divine purpose would not allow to be broken. But why send an angel to prevent it? It was easy for him, who moves the hearts of all men at his will, to have prevented the thought of dissolving the relation from even arising in the mind of Joseph, or to have turned him from it in other ways, after it had arisen. Mary or Elizabeth might have informed him of what the Lord had done, and the Lord might have given him belief. But a new relation was to be constituted between him and Joseph, and in this purpose we see a reason for the employment of the ministry of an angel. When the Lord entered into covenant with Abraham, *he appeared* to Abraham; (Gen. xii. 7.) When he entered into covenant with David, *he sent a prophet* to David with a message; (2 Sam. vii. 5; 1 Chron. xvii. 3, 4.) But now he *sends an angel* to Joseph—for there had been no public prophet for a long time—not simply to dissuade Joseph, but to make known to Joseph his will and his command; for the dissuasion (i. 20) implied a command, and so the Evangelist considered it; (see verse 24.) The assent of Mary to the Lord's will, when it was first made known to her, although formal (Luke i. 38), was not more real, than that of Joseph's; as his obedience, on this and other occasions, showed. (Matt. i. 24; xxi. 25; ii. 13, 14, 15, 19, 20, 22.) Indeed, the faith and the obedience of Joseph were not very dissimilar from the faith and obedience of Abraham. (Gen. xii. 1-5; Acts vii. 3, 4.)

Do we not, then, find here all the elements of a covenant between the Lord Jehovah and Joseph? And was it not to show the nature of the covenant, as it



respected Joseph, that the Evangelist narrated particularly the circumstances of the transaction? Certainly, they show that the Lord made known his will to Joseph, in regard to him and his family, in an extraordinary way, and in a way not necessary for the purpose of dissuasion or prevention merely. They show, also, the assent of Joseph to the Lord's will, and a ready obedience to it. He took his wife, whose espousals to him, as we have seen, were necessary to connect her with the covenant of the crown, which had descended to him. He left his home; fled to Egypt; dwelt there; returned; and went to Nazareth; as the Lord commanded him. In all these things he became an actor in the fulfilment of prophecy concerning the person of the Messiah. (Hos. xi. 1; Matt. ii. 23.) The whole narrative, indeed, from the beginning of the gospel to the end of the 2d chapter, shows that the writer had in view chiefly the *relations of Joseph*, on the one hand to David and Abraham, and on the other to the person of the Lord Jesus. It shows, too, that the relation chiefly in the view of the writer was a relation supernaturally constituted by the divine covenant, and that the relation of consanguinity between Mary and his human person, although supernaturally constituted also, is to be regarded as incidental, or flowing from the higher and earlier relation constituted by the covenant, because it was merely the pre-appointed means or manner of executing that covenant.

It must not be supposed, however, that this covenant relation was fictive or unreal; or less real than the relations of nature; for nothing but the purpose and power of God can constitute relations among men, or between men and himself, in any case or in any sense. What constituted the relation between Abraham and Isaac? (Rom. iv. 19; Heb. xi. 11;) or that between Zacharias and John the Baptist? (Luke i. 18, 36, 37;) or that between himself and Abraham and David, as stated in the first verse of

this gospel, upon which our Lord's question turned? (Matt. xxii. 41, 46.) Will the relations of the world of redemption be unreal, or merely fictive and ideal? Will there be no real substantial relation between Christ and his redeemed, when he shall appear among them as the first born of many brethren? (Phil. iii. 21; Rom. viii. 29; Matt. xii. 46, 50.) Why then may not the great steps in the work of redemption—the incarnation, the resurrection, the ascension, and the future advent of Jehovah Jesus—each in its turn, and as the work advances towards its consummation, give rise to new relations as real and substantial in their nature, as those of the redeemed will be, when the Lord shall fashion their risen bodies in the likeness of his own glorious body, and gather them in glorious companionship before the throne of his glory. Not one of these acts belongs to any of the categories of nature. The relations, to which they give rise, are all *supernatural*. Their issue is *the creation of all things new*, under new and enduring relations. On the other hand, the relations of nature and blood are frail and soon broken, and, when once broken, can never be renewed in their blessed influences, except under the relations of that covenant, by force of which the Son of God became the son of Joseph, the son of David, the son of Abraham, in the person of the Lord Jesus.

In conclusion of this long essay, I crave the indulgence of the reader to a few critical remarks. The connexion of the entire chapter is obscured by some inaccuracies in our, and in most other modern translations.

It has been suggested that the word ἐγεννηθη, in the 16th verse, should be translated *was begotten*. It is the passive sense of the word ἐγεννησε, so often translated *begat* in the preceding verses. The mood, tense, number, person of both, are the same, and both are derived from γενναω. No doubt this word, like γῆ, has the two fold sense of *gigno* and

*pario*, to beget and bring forth. But the scope of the writer determines the sense. The word γεννησις, in the 13th verse, should be rendered (*generatio*) generation, as it is in the Vulgate, the version of Montanus, and in the version of Fabricius from the Syriac. The passage does not, in fact, relate to the time, manner, circumstances, or even to the fact, of our Lord's birth. For these we must consult Luke ii. 1-20. This consideration seems conclusive.

The words in the same verse translated, "when as his mother Mary was espoused," should be rendered, "after Mary his mother had been espoused"—*postquam desponsata fuisset Maria mater ejus*, etc.

The words εἰρηθῆ ἔχουσα, &c. are used idiomatically for (*evenit esse gravidam*) *came to be, became, or was*, with child—that is, the event spoken of happened *after* the espousals were contracted; which agrees with Luke i. 26-38. (See Clericus, *ad loc.*)

Another error in the translation of the 20th verse has been noticed, although the translation in the margin is correct. The word γεννηθεν does not mean "conceived." It should be rendered *begotten*. A similar inaccuracy occurs in the translation of Luke i. 35: "Wherefore the Holy" One or Being "begotten shall be called, Son of God" is the correct translation. The meaning of the angel is, he shall be called Son of God, because he was to be begotten by the Holy Ghost;—not, that he should be so called, because he was to be born of a woman. Indeed, the words "of thee," in the phrase "shall be born of thee," are an addition to the text.

Correcting the translation, then, in this way, the connection of the different parts of the chapter becomes more apparent. The word γεννησις, in the 13th verse, is chosen and used by the Evangelist, with design to resume the Hiphil or causative sense of the word γενναω, which he had dropped in the 17th verse after the name Joseph; and thus it aptly

supplies, (in connection with the particular narrative it introduces,) the degree wanting in the paternal line, which it was the chief purpose of the table to set forth. AZOR.

## THE JEWS IN RUSSIA AND POLAND.

THE following letter from *Sir M. Montefiore* appears in the London Jewish journals, and is dated *Warsaw, May 20*. Some small allowance probably is to be made in reading it for the solicitude of the writer to conciliate the Imperial favor towards his poor brethren.

Our journey to this city has not been rapid, having spent a little time at most of the villages and towns on our way, the principal inhabitants of which were Israelites. We were eleven days at Wilna; and I am happy to say, that before we left it, we had the satisfaction to find that all our co-religionists were desirous to comply with the wishes of his Majesty the Emperor, in every respect. Thousands would engage themselves in the cultivation of the land. Several of the Talmud Tora schools have undertaken to have the boys instructed in the language of the country, arithmetic, geography, &c. The fur cap has nearly disappeared at Wilna; this change of costume will, in my opinion, be followed very cheerfully by our brethren in Poland. The population of Wilna is 80,000, of whom 45,000 are Israelites, and most religious ones too. I was delighted with their schools. Among boys of nine and ten years of age, many were masters of the Hebrew language, and admirably acquainted with the Talmud and our Laws. In several of the girls' schools, we met pupils who could read and write four different languages.

There is much yet to be done in Poland, where our co-religionists

are one-fourth of the whole population of the kingdom. Here I have already received the promise of many of the Hasidim to change their fur caps for hats, and to adopt the German costume generally. I think this change will have a happy effect on their position in this kingdom, and be the means of producing a good feeling between their fellow-subjects and themselves. The Viceroy has most considerably allowed an extension of three months for the change of dress; and this is a great boon to the poor, as it will enable them to procure the new dresses. I have received in this city the assurance of many, that they would willingly engage themselves in agriculture if they could procure land; and his Highness the Viceroy is desirous that they should do so. I, therefore, hope that those Jews in this kingdom who have the ability, will purchase land, (which I am told is very cheap,) and will employ their brethren in its cultivation. Our co-religionists are most willing to work; they are good masons, bricklayers, carpenters, &c., and, of course, tailors, shoemakers, bookbinders, weavers, &c. I was pained to witness how some labor for a morsel of bread; there were thousands of them on the roads breaking stones, and truly happy when they could get even that humiliating employment. The crops have failed for the two last years, and consequently there is a great poverty in the land; but I hope the merciful goodness of God will crown the present year with plenty. The government has been very kind to the Jews as well as the Christians, and has mitigated as far as it could the distresses of the people.

At Warsaw there are nearly 40,000 Jews in a population of 90,000. The Jewish hospital is a magnificent establishment, with 400 beds, and I regret to add, that on the day I went over it all the beds were filled. Its arrangement is admirable; and well may our brethren be proud of it. The schools are also most deserving

of commendation; here also the females are quite equal in talent to the males.

We reached this place four days before his Imperial Majesty entered it, and I remain here during his Majesty's sojourn, to be in attendance, if it be his Majesty's pleasure to see me again before my return to England. My presence in the city will be made known to the Emperor; but I shall not solicit the honor of an audience, as I cannot possibly have a more gratifying assurance than that I have already had the happiness to receive; nevertheless, it is most gratifying for me to be able to assure his Majesty that my brethren, one and all that I have spoken with, are most anxious to comply with the wishes of his Majesty and his government in every particular. I have satisfied them that the measures proposed are by no means intended to interfere with their religion. \* \* \* My poor wife continues an invalid; I hope she will be better on our return to happy England.

Says the *Voice of Israel* for July:—

We rejoice to learn from the *A. Z. des Judenthums* that the Russian government have begun to pursue a milder course towards the Jews. The liberty to keep inns and public houses is to be extended to 1847, and they are not to be compelled to change their costume until the 1st of October. The following requisitions of the Russian government also appear to us very reasonable. Previous to January 1st, 1850, the Jews are required to enrol themselves in one of the four following classes: 1st, Burgesses of a town, by the purchase of a piece of land or a house; 2d, in a corporation of artisans, after having given the proof of ability required by law; 3d, in one of the three corporations of traders; or 4th, in the great body of tillers of the earth, whether on their own property, or under other proprietors. Such Jews as shall not have placed



themselves in one of these four classes by the appointed time, will be subjected to such restrictions as the government will think fit to adopt. The journals do not seem disposed to give the influence of Sir Moses Montefiore as being the occasion of the milder tone of the Russian government; but we think it more than probable that his visit, combined with the sympathy so largely manifested in different parts of Europe for the sufferings of the Jews, has tended to produce this good effect.

Sir Moses and Lady Montefiore returned to England about a fortnight since.

---

For the Jewish Chronicle.

## ULTIMATE DESTINATION OF THE EARTH.

[ONE view of Israel's prophetic destiny, occasionally presented in the *Jewish Chronicle*, has doubtless to encounter in some minds one great difficulty, arising from what may perhaps be regarded as the popular opinion on the topic indicated above. That opinion we suppose to be, that at the coming of the Lord the earth is either to be annihilated, or converted to some totally different use from what it now serves in the accommodation of the human race. The point is plainly fundamental; and we therefore ask the attention of our readers to the following discussion of it, by a very able foreign correspondent, who, we trust, understands also how to make allowance for the long delay in the appearance of his essay. Short articles from his pen on any of our appropriate subjects—(and the law of brevity we mean henceforth strenuously to enforce upon *all* our friends)—will ever be most welcome to us, and, as we believe, to our readers.—ED. JEW. CHRON.]

The opinion that the earth is literally to be burnt up and disappear, or remain a heap of cinders for ever, appears to have been long entertained by many, both learned and unlearned: and the closing sentiment

of both Young's *Night Thoughts*, and Campbell's *Pleasures of Hope*, is, that universal nature is to be extinguished in "universal midnight." Surely a Christian can have no "pleasure" in *such* a hope. But I shall be met with the ready answer, that such is the testimony of scripture; and I do not deny that in some places it is so, provided we take the naked letter. But I shall show, as I trust, that the literal sense is just the perversion of the true meaning, and the direct means of a form of delusion.

Aware of the danger of taking the literal sense of scripture touching these things, the apostle Peter (2 Ep. iii.) in writing to us concerning them, warns us of the danger of misunderstanding the written word upon this and upon all other subjects. Referring to what St. Paul had written concerning the subject in hand, he says: "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Now wresting scripture is perverting it from its true meaning, and giving it a false application. He declares that men do so wrest and pervert the word which speaks of burning up the heavens and the earth; and that it is the unlearned and the unstable—those never taught, or having wavered from the true teaching—who thus abuse the word. But any man on first hearing such a word would naturally take it in its literal apparent sense,



and would think of no other, unless taught otherwise : so that if the literal meaning were the true, there could be no danger in following it, and it could not be "hard to be understood." Under this caution of the apostle, let us show how the literal sense would contradict other parts of scripture.

1. God prepared the earth, and then put man upon it, saying : "Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over it." Here is a grant, as to duration, absolute and unlimited, made upon the introduction of man into the inheritance prepared for him. There is no reservation as to *how long* ; and we have no right to say that any was intended. Even the forfeiture resulting from the fall was immediately reversed by the promise of a Seed to destroy the devil. Adam stood in the grant as the father and representative of all his descendants, who in and by him received investiture in the dominion of the earth in perpetuity, as in Ps. cxv. 16 ; "The heaven, even the heavens are the Lord's : but the earth hath he given to the children of men : " and, neither being limited in duration, the possession of the earth by men runs parallel with His possession of the heavens.

2. After the flood "the Lord said in his heart, I will not again curse the ground any more for man's sake ; neither will I again smite any more every living thing, as I have done. While the earth remaineth, seed time and harvest shall not cease." But it is said that this promise holds good only *while the earth remaineth*, the end of which is implied in the form of expression : and the promise not to drown the earth does not se-

cure it against destruction by fire, threatened elsewhere. But, (1.) He says, "I will no more *curse the ground*." Would its being burnt to cinders or into vapor be a less curse, than that which caused it to bear briars and thorns, and yield a short crop ? or than being overflowed with water for a few months ? (2.) He will "no more *smite every living thing*." Could the earth be burnt up into smoke and vapor without "smiting every living thing," harder even than the flood smote them ? (3.) The promise is to the human race as a word of comfort and assurance. But is there any thing very desirable in being saved from drowning in order to be burnt to death ? (4.) "While the earth remaineth, seed time and harvest shall not cease." But the earth would remain even if burnt to a heap of cinders, unless dispersed in vapor over space, or annihilated : yet while it remains it shall be tilled and harvested for the support of its inhabitants ; therefore, if burnt up, it must be dissipated in vapor, and not even be a heap of cinders.

3. But again : "Thy faithfulness is unto all generations : Thou hast established the earth, and it abideth." (Ps. cxix. 90.) "Like the earth, which He hath established for ever." (Ps. lxxviii. 69.) "Say among the heathen that the Lord reigneth : the world also shall be established that it shall not be moved." (Ps. cxvi. 10.) "The pillars of the earth are the Lord's, and He hath set the world upon them." (1 Sam. ii. 8.) I could add fifty passages quite as strong : but if the eternal duration of the earth as the fruitful inheritance and habitation of man is not here asserted, there is

no language in which it can be asserted.

4. It is again recorded (Gen. ix.) that on the going of Noah out of the ark, God made a covenant with him, his descendants, and with all flesh that went with him out of the ark, and with the earth itself, their habitation and inheritance. This covenant, the substance of which is expressed above, he made and "established" with them "for perpetual generations." And who can limit and cause to cease that which God establishes in perpetuity? And so the Psalmist, in a passage already cited: "Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth." In token of this unchangeable faithfulness God gave the rainbow, saying that he would set it in the clouds, and look upon it, and remember his covenant. Now, when John saw a vision of the everlasting Throne, he saw about it an emerald or *green* rainbow, the symbol of the covenant and the color of *vegetable life*, of the trees and plants of the earth. The throne is the great symbol of the kingdom, the coming of which men are taught to pray for, that the whole earth may be filled with his glory, and his will truly done on it, "world without end." And so again the kingly proprietor is seen (Rev. x.) descending to take possession of sea and land by planting his feet upon them, in token that all things are about to be put under his feet in subjection; he is clothed with a cloud, and the symbol of the everlasting covenant is the diadem that encircles his head. Both clouds and rainbow are a part of the earth's furniture, lying in the air which surrounds the earth. The setting then of the bow in the

clouds, since the time of St. John's vision, is not only a sign that God remembers his covenant, but also that that covenant includes the setting up upon the earth the Throne established in righteousness for ever, and the open manifestation of Him, the King, whose kingdom can never pass away.

5. To this King are given "the heathen for His inheritance and the uttermost parts of the earth for a possession." He is made "heir" of all things, and His province is to rule them for His Father. The end of all government is blessing and protection to the governed: and His kingdom is set up on the earth that the promises made to the fathers may be fulfilled, and all the families of the earth be blessed in Him, "throughout all ages, *world without end*." But does a father, after putting his son in possession of his inheritance, turn it into a useless desolation? Would this be giving "good things" as the reward of obedience? It is said: "Blessed are the meek: for they shall inherit the earth." In this stands their blessing. But what becomes of it if the inheritance is destroyed? Again—the harvest of the earth is to be reaped and gathered in by the great Husbandman. Men have thought that, when this is done, the flood of fire will be let loose to burn up the earth and the heavens, like a dry brush-heap. But to carry on the figure, who ever heard of a husbandman reaping his field, and then rendering it incapable of cultivation? So far from that, he renews it for another crop. And so God will "renew the face of the earth," and "then the earth shall yield her increase" in full, which she has never yet done in return for

man's labor, because of the curse. But "there shall be no more curse." It shall be removed, not increased to the utmost and perpetuated. And then "truth shall spring out of the earth," and the answering "skies shall pour down righteousness." But preparatory to such happy estate, not only "the first fruits unto God and the Lamb" must be gathered, but also must be "gathered out of his kingdom all things that offend, and they that do iniquity," that men may dwell in peace as "the nations of the saved."

6. He saith: "Heaven is my throne, and the earth is my footstool." Again: "I will make the place of the soles of my feet glorious;"—"I will fill the whole earth with my glory." But where is the word reversing and annulling these good promises? Shall his redeemed and glorified footstool be torn away and spurned from His Throne resting on it, and hurled into irretrievable wreck and ruin? Nay, verily: the tabernacle of God shall be with men, and He will dwell among them and be their God for ever; and the earth and world, the field where the word hath been sown, shall become the "field which the Lord hath blessed:" for our Lord came to save the world, not to destroy it. Surely in these things there is all promise and assurance against the literal destruction of the earth by any means whatever. No change can ever pass upon it, that shall cause seed time and harvest to cease, or depopulate it of man and beast.

7. In Isaiah XLV. he saith: "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath

established it; He created it not in vain; He formed it *to be inhabited.*" This declares its ultimate end and destination. No state of the earth can follow that which is a state and place of human habitation under the blessed dominion of Him, "of the increase of whose government and peace there shall be no end, upon the throne of His father David, to order and to establish it for ever in justice and mercy." And true to this magnificent idea, the apostle uses the expression—"the world to come;" in the Greek text, "the *habitable* about to be;" including the idea of habitation and house-keeping, as well as futurity; and evidently referring to the earth as the habitation of man in endless blessedness. The doxology used in Eph. iii. 21, translated "throughout all ages, world without end," is literally, "unto all the generations of the age of the ages;" and a striking comment it is on the terms of the covenant with Noah, to wit, "for *perpetual generations,*" whatever these may be.

8. The covenant with Abraham, and with his seed after him, as to the holy land was, that he and his seed should inherit and possess it, and hold it for an everlasting possession. St. Stephen argues before the high priest, that, as Abraham had not as yet received even as much as he could cover with his foot, he must be raised from the dead, and live for ever in actual possession of his inheritance, or the promise could not be fulfilled to him: for "Jesus *and the resurrection*" were then the burden of the gospel. And so in all the prophets the promise is constantly repeated, that Jerusalem in the holy land



shall yet be rebuilt, "and thrown down again *no more for ever.*" But not one of these promises can be kept upon the generally received theory, that the earth is to be burnt up, and vanish for ever in smoke and vapor, or remain a barren heap of cinders.

9. I will add here the notice of a fundamental principle in the economy of God, (who *annihilates* no creature that His hand hath made,) which is, that what He first makes is not the *ultimate* thing in view, but something preparatory for it, and out of which he will bring the ultimate thing; and which first thing is a type and pattern of the ultimate, not to be destroyed and lost for ever; but to be taken up, carried forward, and perfected for ever in the ultimate. Thus, man, as he was first created, was not God's ultimate object, but a type of, and a means unto another man, who should be formed in, and come out of the type, and save the type, and take it up into himself, carry it forward unto perfection in eternal blessedness, and make it one with the infinite unchangeable Creator for ever. This fundamental principle and way of proceeding we recognize in the first man Adam, and in the second Man, generated from above in human flesh; born of a woman, very man; made what the gospel shows Him, the Saviour of the world; and making man to become the partaker of His own glory and blessedness. The course is, Creation, Fall, and New Creation, preserving and carrying forward the old in the new. The earth before the fall was given unto man, and by the fall it fell under the curse for man's sake. Under the fall it is made the sharer in man's

destiny; and its redemption and renovation are bound up in the redemption and renovation of man. The earth, or world that now is, is the same that God pronounced good; and, when all things are made new, it will be the same earth and world still; the same that our Lord came to save: and when it has passed through its appointed changes, according to a process in nature well known to all, it will come to its ultimate and unchangeable condition, the habitation of blessed beings with God dwelling among them; for "he made it TO BE INHABITED"—"WORLD WITHOUT END!"

It will be shown in a future number how the Jew falls under this law. AMICUS.

---

#### SENTENCES FROM THE RABBIES.

OUR readers are aware, that in the multifarious rubbish of the rabbinical lore lies buried many a bright gem of scriptural and even evangelical truth. We cite two specimens from a recent number of the *Voice of Israel*.

Galatini quotes the following passage of a Jewish book entitled *Sepher Kibuchim*, or "the book of collections of the sentences of the holy wise men." "Rabbi Sodan in the name of Rabbi Hama said, In the future time the holy and blessed God will cause the King Messiah to sit down on his right hand, as it is said in Psalm cx., 'Jehovah said unto my Lord, Sit thou on my right hand,' which the Targum of Jonathan thus explains: God said to his Word, Sit thou on my right hand."—*Gurney, p. 145.*

In his discourse *on the Exiles*, Philo writes thus: "What time



may be appointed for the return home of us banished Jews, it is hard to determine: for by tradition we have, that we must expect the decrease of a High Priest; but of those some die quickly, and some live longer. But I am of opinion that this High Priest shall be the very Word of God, which shall be void of all sin, voluntary and involuntary, whose Father shall be God; and this Word shall be that Father's wisdom, by which all things in this world were created. His head shall be anointed with oil, and his kingdom shall shine and flourish for ever."

---

### THE JEWS OF MOUNT ATLAS.

THE following letter is extracted by the *Jewish Intelligence*, along with some others, from the Transactions of the Royal Geographical Society. It was addressed to the late Duke of Sussex by Mr. Davidson, the African traveller, who had been requested by the Duke, says the *Intelligence*, to "pay particular attention to the state of the Jews in the various countries through which he passed."

In a previous letter Mr. D. had remarked, that the Jews of Atlas are far superior, both physically and morally, to their brethren residing among the Moors. Their families are numerous. "They all carry arms, and serve by turns with their patrons (the Berbers, or aborigines.) They state that they did not go to the Babylonish captivity; that they possess many writings; that they have a city cut out of the solid rock, with rooms above rooms, in which they dwelt upon their first coming to this country; and that there are some writings carved in these rocks which they attribute to some early

Christians, who came and drove them into the valley which they now inhabit."

MOGADOR, March 18, 1836.

SIR.—After a fruitless attempt to cross the western branch of Mount Atlas, owing to the unusual quantity of snow, I have been obliged to come to this place, which affords me another opportunity of taking advantage of your Royal Highness's condescension in permitting me to address you. Having received the Sultan's consent to cross the mountains for the purpose of visiting the Jews, I left Morocco for Mesfywa, and taking the route by Trasremoot, reached an elevation of 5,000 feet; but here the loose character of the snow, and the uncertainty of the track, obliged me to abandon my project. I was accompanied in this journey by a rabbi from the district of Coubba, or Cobba, to which place it was my intention to have proceeded. From this man I received much curious information, and have yet hopes of reaching the people of whom he spoke, and to whom he belongs, before I return to England. He informed me, that in this place, nearly as extensive as that in which the city of Morocco is situated, there are not less than 3,000 or 4,000 Jews, living in perfect freedom, and following every variety of occupation; that they have mines and quarries which they work, possess large gardens and extensive vineyards, and cultivate more corn than they can possibly consume; that they have a form of government, and have possessed this soil from the time of Solomon; in proof of which, he stated, [that] they possess a record, bearing the signet and sign of Joal, who came to collect tribute from them in the time of the son of David; that the tradition of the time of their arrival here, runs thus: "Crossing the great sea to avoid the land of Egypt, they came to a head of land with a river; that here they landed, and following the course of this, leading

westward, but going toward the south, they came to a spot where they found twelve wells and seventy palm trees. This at first led them to suppose that they had by some means got to Elim, but finding the mountains on the west, they were satisfied that they had reached a new country; finding a passage over the mountains, they crossed, and took up their dwelling in this valley, first in caves, which exist in great numbers, then in others which they excavated, and after this began to build towns; that at a distant period they were driven across the mountains by a people that would not acknowledge them, and that some remained at Dimines, Mesfywa, and other places on the western side of the range." Looking at the map, and following this man's observations, it is perfectly easy to trace them. They must have reached the gulf of Tremesen, and taking the river Muluwia, or Mahala, have reached Tafilelt, where to this day are twelve wells planted round with seventy palm trees, and which many of the Jews call Elim; and from this they [must] have taken the pass to which I attempted to get.—Knowing the interest your Royal Highness takes in all that refers to the history of the Jews, I have offered this man fifty dollars to obtain a copy of the record upon a skin of the same size and pattern as that which contains it, and ten dollars for a copy of two tombstones to which the Jews make their pilgrimage; and these he promises to send to the Jew agent, in Morocco, in six months, provided I do not, in the mean time, visit Coubba. On asking him if at any period they had a great accession to their number, or if he knew any thing of the breaking off of the tribes, he seemed anxious to drop the subject, and told me that the more learned men whom I should see at Coubba could better inform me; that, from time to time, Jews came to them, but that these tombs, and the writings they possess, contain all their histo-

ry. This man returned with me. I was most anxious to know the meaning of the names of some of the towns. He told me what the Moors call Mesfywa is Oom Sirvá, the mother of Sirvá, one of the families which crossed [the mountains;] that Ourika of the Moors, distant thirty miles, was 'Rebka, founded by one of their daughters, and that most of these places had originally Hebrew names. At Ourika he left me. I continued for eight days to visit the towns inhabited by Jews, to the number of above 100, and I should say that, on this side, there are more Jews dwelling with the Berbers, in the mountains, than resident in Morocco. They have all the same account of Coubba, and have a great belief in the Caballists, who they say still exist, and who receive direct communication from heaven. I here send your Royal Highness a few of the names of the principal towns, but having lost my rabbi interpreter, cannot procure the meaning of them: Argum, Roos-empt, Towra, Towright, Ai Tattal, Tanazert, Zowisderhald, Tedeeli, Tisgin (very large, 200 families,) A Mismish (150 families,) Sefélmal, to the town on the Wady el Fis.

---

#### JEWISH IGNORANCE OF THE BIBLE.

IN a late discourse delivered by the Chief Rabbi of England in the principal London Synagogue (Duke's Place,) and before a large congregation, he remarked, "I do not think there are in this present congregation six or seven young men who are well acquainted with our sacred writings!" And our London namesake (a Jewish journal) adds, "We perfectly agree with the Chief Rabbi's observation!"—This reminds us of the mournful confession of our friend of the *Occident*, "It has become perfectly evi-

dent, that we can lay no claims to the title of a religious community."—Alas for Israel! "How is the gold become dim!—The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!"

---

For the Jewish Chronicle.

## ON THE TITLES AND WORKS OF THE MEDIATOR.

No. II.

IN the preceding article various scriptures are adduced to show that the works of creation and providence are, in connection with his work of redemption, ascribed to Jesus, the Christ, in his mediatorial character; and that the quotations in the New from the Old Testament confirm this view. But if he created and governs the world in his delegated official character as mediator, the divine names, which in the Hebrew scriptures are applied to the Creator, must be understood to refer to him in that character. This may be illustrated by considering the relations and connections of the work of redemption with the works of creation and providence; and by showing that the titles, which are applied to him as mediator, are used interchangeably with the names Jehovah and Elohim. Let it then be observed:

1. That in the covenant in which his office and appointment originated, prior to the creation, he undoubtedly, as mediator, undertook the work of redemption. In that relation and with reference to that work, therefore, his person was contemplated as uniting the divine and

human natures—as when he is called Immanu-EL, and *the Christ*; and in executing that work all his acts are official. He who was originally constituted, and was from the beginning the one only mediator, was manifested in the person of *the Christ*. Those to be saved through his mediation were chosen *in him* before the foundation of the world. Eph. i. 4. He was foreordained to redeem them by his blood, before the foundation of the world. 1 Pet. i. 19, 20.

2. But the work of redemption includes a very large part of the works of providence, and is so connected and involved with the entire scheme, and with all the dispensations of providence, as to render the conclusion unavoidable, that if he *as mediator* executes the work of redemption, he also in the same character executes all the works of providence. For it is apparent, that if as mediator he preserved and guided the Church in the wilderness and in Babylon, he did it by providences which at the same time restrained and punished her enemies. If he preserved Abraham and Lot, he did it by providences which overthrew the kings in the vale of Siddim, and destroyed the cities of the plain. If when on earth he as mediator obeyed and suffered, he in the same character calmed the sea, healed the sick, and cast out devils. And if his acts when on earth were performed in that character, his acts in his pre-existent state, in relation to the Church and the world, were performed in the same character. It was, therefore, in that character that Abraham rejoiced to see his day, and that he said of himself—"Before Abraham was I am;" and



in that character declared himself "the alpha and omega, the first and the last, which is, and which was, and which is to come, the Almighty!"—and said, "I am he that liveth and was dead, and behold I am alive forever more, amen! and have the keys of hell and of death." And it is as mediator that he hath all power in heaven and earth, and is gone into heaven, angels, authorities, and powers, being subject to him.

3. The works of providence comprise the work of creation; at least they are so dependent on and so involved in each other, as not to be conceived of separately. The work of creation is itself in order to the works of providence. One plan and design, one agency and purpose, one subserviency and instrumentality to the ultimate end, characterizes and runs through the whole. Those works of creation by which human beings, subjects of the work of redemption, are brought into existence, and those works of Providence by which they are preserved, cannot be separated. It is the same power and the same agency that creates and upholds. If then Christ as mediator executes the works of redemption and providence, he in the same character is the Creator.

4. Though the scriptures often speak of the mediator, of his acts, promises, &c., in terms which do not necessarily indicate any thing but his divinity, they nowhere distinguish between acts done by him as mediator, and acts done by him simply as God. They do not appear to indicate that he does not do all things in one and the same capacity. Those things which are expressly ascribed to him under one or other

of the divine *names*, are elsewhere ascribed to him under one or other of the *titles* which designate him in his delegated official character.

5. All acceptable worship under the ancient, as truly as under the present dispensation, must have been offered by faith in the person, character, and official work, of the Mediator. He was from the beginning, no less than under the present dispensation, the way, the truth, and the life. No man could come unto the Father but by him. There were sinners to be saved. He was appointed to be their Saviour. They could be saved only by faith—receiving and resting on him alone—being united to him—pardoned on his account as their substitute, propitiation, redeemer. Their faith apprehended his person and character, and was a pattern to believers of the present day on account of its nature, as well as because of its precedence.

Hence the institution of worship, immediately after the fall, by sacrifices, which typified the shedding of his blood as an atonement; and the faith by which Abel worshipped acceptably, and the faith by which Abraham was justified, and became the father of all who believe in Jesus. The Church is one. The way of salvation through the mediator has ever been the same. And if since the days of Abel there has been a Church—a redeemed, justified people in the world—and if we can now discover in the recorded experience of Abraham, Moses, David and others, satisfactory evidence that they had the same faith which now avails to justification, then we must conclude that Christ in his mediatorial character was revealed



to them, and so revealed as to be known and apprehended in his complex person and official character. But if he was so revealed to Abel, Noah, Abraham and others, it was under the divine names recorded in their history, and we must conclude that in the signification of these names the mediatorial character and office are included.

It appears, then, that the scriptures of the New Testament, confirmed by quotations from the Old, expressly, and also by implication, ascribe the works of creation and providence, as well as the work of redemption, to the Mediator; and that the patriarchs believed in him unto justification.

But in the Old Testament these works are ascribed to the Lord (the Jehovah) and the Lord God (the Jehovah Elohim :) and of Abraham it is said, Gen. xv. 6, that "He believed in *the Jehovah*, and he counted it to him for righteousness,"—and Gal. iii. 6, &c., "Abraham believed God, and it was accounted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith, are blessed with faithful Abraham.—Christ hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ.—Now to Abraham and his seed, were the promises made. He saith not, And to seeds, as of many, but as of one, *And to thy Seed, which is Christ*. And this

VOL. III.—No. 3.

I say, that the covenant that was confirmed before of *God in Christ*, the law, which was four hundred and twenty years after, cannot disannul, that it should make the promise of none effect."

In this glorious personage, as he was revealed to, and believed in, by Abraham, and as he appeared and suffered in human nature, the Jews of the apostle's day were required, and those of the present day are called on, to believe. They are to look to him, both as having suffered and made atonement, and as "The Lord who, in the beginning, laid the foundation of the earth," &c.; Heb. i.; *The Jehovah—Immanuel—the Christ*.

Examples of the titles applied to him as mediator, interchangeably with the divine names, must be deferred. L.

#### JEWISH TENDENCIES IN GERMANY.

THE following is an extract from a letter of Rev. R. Bellson to the London Society:—

The late Polish revolution, together with the imperial edicts respecting the old eastern dress of the Jews, the tax imposed on the Talmudic observances of slaughtering animals for food, the edicts respecting the conscription of the Jews in Russia, and many other occurrences, (for instance, the colonization in the interior of that empire,) have already exerted an influence scarcely to be credited, and will finally give Rabbinitism the death-blow.

With regard to Germany, it may be said that the Talmud has ceased to exert an influence for some years past. But this was not the case to that extent in the Grand Duchy of Posen. But the intelligence called forth by means of schools, &c., already mentioned, has done its share;

and what is calculated finally to bring Rabbinitism to the grave, is the present good King of Prussia's edict, allowing the Jews there, from the first of April this year, to enter the army like all other Prussian subjects. This is an event, the consequences of which can scarcely be calculated. For a great number of young men must now be three years away from their parental roof, during which they are compelled to assume Christian manners and habits; and it is not likely, when returning to their homes, that they should still be in a state and condition to bear Rabbinic despotism.

But there is one other circumstance which may, in time, throw its weight into the balance; and that is, the new colonization place in the Duchy of Posen. A prospectus has been drawn up, and warmly received by all the Jewish congregations there, for forming an Agricultural Colonization Society. On the first of May, 1,064 families had announced their resolution to join—amongst them a goodly number with means enough to furnish themselves with all the necessaries, and to subscribe towards those who have nothing, and a great many with a small capital. Each colony is to consist of twenty families, and after the first four years they dare not keep Christian servants, and for the first fifteen years no one can dispose of his land. The plan has met with much encouragement from the highest authorities. They are about to petition the king to give them a tract of land on his domains, for which a quantum of rent is to be paid. As soon as more is known of the plan, I will communicate it.

But notwithstanding all this, and though the Jews have assumed Christian habits, manners, and customs, they are not therefore a whit more favorable to its doctrines; on the contrary, the enmity is still very great, and the weapons with which they now wage war against it are not Rabbinitism, it is true, but what is a great deal worse, Neology, Rationalism, and Deism.

### LETTER FROM JERUSALEM.

THE (London) *Jewish Chronicle* of June 12 contains a letter from Jerusalem, from which we select these two paragraphs:—

THE TEN TRIBES.—On the 16th ult. a letter arrived here from the synagogue authorities of Sapheth, stating, that in consequence of important information having reached them as to the country where our brethren of the Ten Tribes are to be found, a resolution was immediately passed to elect from among their congregation a man ready and capable for a mission to that country. They appeal to us for co-operation, and also to select here in Jerusalem one from the Sephardim (Portuguese Jews) and one from the Ashkenasim (German and Polish Jews,) and to send the three messengers together, who will have to travel for several months through enormous deserts. It is stated that these Ten Tribes constitute an empire of their own, have their own king, and possess great quantities of ammunition. They are of high stature, and have altogether an athletic appearance. They are generally occupied with the study of Kabala, are strictly religious and very wealthy, being in possession of many gold mines. They do not permit a foreigner to settle among them; even the sojourn for a few days can be obtained only by the payment of an enormous tax, with the exception of Israelites, who are received as friends by them, permitted to reside among them, and are altogether recognized as their own brethren. The synagogue authorities here have also consented to the mission, though we shall have to incur a heavy expense, which so long a journey requires. It is hoped that the messengers will be despatched after Pentecost, to deliberate with their brethren on Judaism in general.

THE FAMINE.—The scarcity and consequent dearness of price of all means of subsistence are daily in

creasing; a measure of wheat fetches as much as sixteen to seventeen piasters, and all other kinds of food rise in the same proportion. The people of Israel groan under the oppression of this dreadful famine; they sell the garments from off their backs to buy bread for the children. May the Lord have mercy on us and all our brethren in trouble, and may He be entreated by our prayers. On the 29th of Sivan, the anniversary of the death of Samuel the prophet, of blessed memory, who is buried a little way out of town—an anniversary which is celebrated with great solemnity by the residents of the Holy Land—we shall prostrate ourselves on his sepulchre in prayer to the Almighty for forgiveness of our sins, and the speedy coming of the Messiah.

#### TOPLADY ON THE MILLENNIUM.

I AM one of those old-fashioned people, who believe the doctrine of the Millennium, and that there will be two distinct resurrections of the dead: 1st. of the just, and 2dly. of the unjust; which last resurrection, of the reprobate, will not commence till a thousand years after the resurrection of the elect. In this glorious interval of one thousand years, Christ, I apprehend, will reign in person over the kingdom of the just; and that during this dispensation different degrees of glory will obtain, and "every man shall receive his own reward, according to his own labor." . . . . In the course of the present argument, I have been forced to take the doctrine of the Millennium for granted, time not allowing me to even intimate a hundredth part of the proof by which it is supported. I would only observe to those who have not considered that subject, that it would be prudent in them to suspend their judgment about it, and not be too quick in determining against it, merely because it seems to lie out of the common road. As doctrines of this

kind should not be admitted hastily, so they should not be rejected prematurely.—(*Works, London Ed., 1837, p. 447.*)

See also a fuller statement of his views on the subject, in his "Meditation for a New-Year's Day"—pp. 427, &c.

---

#### Books Received.

---

THE FOUR DISPENSATIONS. London.

THE MYSTERY OF GOD'S DEALING WITH THE JEWS. London; 1845.

These two essays by *A. C. Barclay* show very considerable prophetic insight, together with some rather doubtful opinions, and a few still more questionable interpretations.

---

THE BIBLE A SUFFICIENT CREED: Being Two Discourses, delivered at the Dedication of the Second Presbyterian Church, Fort Wayne, Ia., February 22d, 1846 By *Charles Beecher*.

We do not share in Mr. B.'s horror of what he calls "the creed-system," though we could agree with him, that it has been greatly abused in every age of the Church, and that it still remains a subject of very difficult adjustment. Still less can we sympathize in the scornful indifference, with which he treats differences of opinion "even on what we are pleased to term fundamental truths." He appears to think, that the true answer to Pilate's question, "What is truth?" would be, Whatever an honest man believes to be true. We differ with him here, as well as in some other of his statements, very decidedly. At the same time, there is much in these discourses that we like. The style, particularly, possesses great



merit. It is free, and energetic. The following is a specimen, being the conclusion of the second discourse:—

Hence it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find there. There is something criminal in saying any thing new. It is shocking to utter words that have not the mould of age upon them. . . . The people watch their minister, and the minister is afraid of his people. For if he studies independently; if he goes outside of the book, if he slips the handcuff, the people tremble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed!

Oh, woful day! Oh, unhappy Church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest, I am rich, and increased in goods, and have need of nothing; and *knowest not* that thou art poor, and miserable, and *blind*, and naked! . . .

Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere, but ah! it is hopeless of reform. We all pass on, and the tide rolls down to Night.

The time has come when men, having itching ears, and forms of godliness without the power, are heaping to themselves teachers, when they will not endure sound doctrine, but are turned aside unto fables. And the whole has come about stealthily, no body knows how, among good men, out of good motives!

. . . The waves of the coming conflict which is to convulse Christendom to her centre, are beginning to be felt. The deep heavings begin to swell beneath us. "All the old signs fail." "God answers no more by Urim and Thummim, nor

by dream, nor by prophet." Men's hearts are failing them for fear, and for looking after those things that are coming upon the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of divine indignation which shall sweep away the vain refuges of lies. When "the Lord shall cause his glorious voice to be heard, and shall show the lighting down his arm, with the indignation of his anger, and with the flame of a devouring fire; with scatterings, and tempests, and hail-stones." In that day, what shall save us? For judgment will begin at the house of God. What shall be our defence? Put your trust in Him, whose eyes are as a flame of fire, on whose head are many crowns, who is clothed with a vesture dipped in blood, whose name is called THE WORD OF GOD! For "behold! a king shall reign in righteousness, and princes rule in judgment, and A MAN shall be as a hiding-place from the wind, and a covert from the tempest!" Even so, Lord Jesus! Come quickly! AMEN.

AN EXPOSITION OF THE REVELATION, Ch. 4-22: with a dissertation on the Prospects of the Jews. By Rev. Samuel Scott, Owego, N. Y.—New York: 1846.

The study of prophecy is so generally and so inexcusably neglected by the people of God, that we confess to a kindly feeling for any brother, who merely shows that he is awake to the exceeding interest of the subject, however much his opinions may differ from our own. Mr. Scott, moreover, does see clearly enough that the ordinary notions respecting the prospects of the Church will not stand the test of scripture. He vindicates, successfully, as we think, his faith in the nearness of the Lord's advent, and asserts the future possession by the



Jews of their covenant land. With the main conclusions, therefore, of this writer, as to our present standing, we have no quarrel, excepting always his whimsical idea, for which, however monstrous in itself, nay, perhaps, *because* of its very deformity, he has all the proverbial partiality of the parent, that the millennium of ch. xx. ended in the year 1820. But after saying as much as this, we feel constrained to add, that the value of this small book, as an "*Exposition of the Revelation*," is in exact proportion to its size. It is brisk and light—dogmatical without force—in most of its details a meagre compilation from a few familiar volumes—and where originality must be conceded, it unhappily fails to be either plausible, or curious. "What we need," says Mr. S., p. 198, "is thorough examination, and serious and sound argument." It is in these elements precisely that we think he is most deficient.

To *Harper & Brothers* we are indebted for the following:—

PALESTINE; OR THE HOLY LAND. From the earliest period to the present time. By the Rev. *Michael Russell*, LL. D. With a Map and nine engravings.—1846.

After some general Introductory Observations, the author gives in two chapters a Historical Outline of the Jewish nation to the destruction of Jerusalem; then a chapter on the Literature and Religious Usages of the ancient Hebrews; after which come in successive chapters descriptions of the modern Jerusalem, and of the country South, East, and North of the Holy City. All this is followed by a sketch of the His-

tory of Palestine since the dispersion, and the volume closes with some notices of the Natural History of the land, under the heads of Geology, Meteorology, Zoology, Amphibia and Reptiles, Fruits and Plants.

There is nothing very striking or profound in Dr. R.'s philosophy; but, what is of more consequence in a work of this kind, he narrates and describes in a very pleasant, popular, and scholarly style. We recommend the book as a good one for the family, and the common school library.

~~~~~  
THE BIBLE, THE KORAN, AND THE TALMUD; OR, Biblical Legends of the Mussulmans. Compiled from Arabic sources, and compared with Jewish traditions. By Dr. G. WEIL, Librarian of the University of Heidelbergh, &c. Translated from the German.—1846.

The title is a sufficient description of the contents of this curious volume. We have read it with interest. Not that these prodigious fables have any value of their own; but they serve in several ways to illustrate the character of Mahomet, and the nature of his influence over the Oriental mind. They also set off to great advantage, by the mere force of contrast with its base rivals, the peerless glory of the BIBLE. No man of ordinary good taste, to say nothing of piety, would think for a moment of comparing in any other way, or for any other purpose, the pure, calm, lofty imagery of the prophets with these violent, grotesque, disjointed caricatures of the fancy.

THE HISTORY OF THE JEWS, from the earliest period to the present time. By Rev. H. H. MILMAN. With Map, and Engravings; 3 vols.—1843.

The character of this work is well known. It has much the same excellencies and deficiencies as the one last noticed. Both come short in their recognition of the miraculous, divine element in the Jewish subject. Great care, indeed, should be exercised in guarding the young against the looseness of Milman's views, especially, on *miracles* and *inspiration*.

JOURNEY TO ARARAT. By Dr. F. Parrot. With Map and Woodcuts. Translated by W. D. Cooley.—1846.

"On the 27th of September, 1829," says the enthusiastic author, p. 191, "WE STOOD ON THE TOP

OF ARARAT"—the first, if not the only time, that the feat has been accomplished. This is a truly valuable publication, containing much general and scientific information respecting one of the most interesting regions of the globe.

The two last volumes belong to the *New Miscellany*, which in at least two very important particulars, paper and type, is a delightful improvement on the old one, and is sold at the low price of 50 cts. a volume.

D'AUBIGNE'S DISCOURSES AND ESSAYS. Translated by Charles W. Baird. With an Introduction by Robert Baird, D. D.

These discourses are quite worthy of their distinguished author, and are here excellently well translated. J. L.

---

## MISSIONARY INTELLIGENCE.

---

### The American Society.

#### THE JEWS' MISSION-HOUSE.

WE are happy to inform the patrons of the Board, that *four* new inmates have lately been received into this institution—one of them a young proselyte, introduced to us by a ministerial brother of the Presbyterian Church in this State. It is hoped, that he may be prepared for usefulness in the missionary work.

A considerable portion of brother Lichtenstein's time is now necessarily occupied in the instruction of the inmates.

### New-York City Mission.

#### JOURNAL OF REV. JOHN LICHTENSTEIN.

It was mentioned last month by Mr. Neander, that "brother L. had had a long and hard dispute" with the Rev. Dr. M., Rabbi of one of the synagogues here. Mr. L. refers to this interview as follows:—

It would require large space to communicate in full this conversation, which lasted for three hours. I will, however, give a part of it, with a view to afford the reader an opportunity of seeing what kind of men stand at the head of Israel in our day, and how their great aim is to divert more and more the poor people from all biblical knowledge, and so rob them of every right no-

tion of a Messiah, as well as of all hope in the same.

Dr. M., like all modern Rabbies, dared to deny that any allusion to a personal Messiah is any where to be found in the scriptures. They, indeed, know where to find various charming things about the kingdom of the Messiah; but of the Messiah of that kingdom they will absolutely know nothing. This is easily understood. As soon as they acknowledge that this kingdom is to be reigned over through the medium of a person, or individual, there is no alternative left but to acknowledge that Jesus of Nazareth is the king.

In their malignant and absurd assertions against Christianity, these men go so far as to deny every historical reality, and every objective truth, or they give to these some meaning of their own fancy. For instance, amongst other things I remarked to him, that Rashi (Rabbi Solomon Jarchi, from Troyes in the South of France, the well known Jewish commentator, who flourished in the beginning of the 7th century) out of hatred against Christianity, denied many prophecies of the Messiah. This Dr. M. would not admit. I then quoted from memory Rashi's exposition of the 2d Psalm:—*רבותינו דרשו את הענין על מלך המשיח ולפי משמעו נכון לפתרו על דוד עצמו* the translation of which is, "Our Rabbis explain this of the king Messiah; but agreeably to the sense of the word, it is better to apply it to David himself;" and observed to him at the same time, that in the old editions of the commentary the reason assigned for preferring the latter exposition, which applies it to David himself, instead of the Messiah, in contradiction to all former Rabbies, is expressly *להשובת המינים*, "to confute the heretics." Dr. M. dared straightway to assert, that the above quotation is not to be found in Jarchi, upon which I asked him to let me see the commentary, which I supposed he had in his library, for the purpose of showing him this very passage.

He had no other way of getting out of the difficulty, than by replying, "I do not possess that commentary!"

The illness of the brother who is in the habit of translating Mr. L.'s Journal, prevents us from giving farther extracts this month.

---

## Baltimore City Mission.

REV. JOHN NEANDER.

THE following are extracts from Mr. N.'s letters and journals since he went to Baltimore.

*My Dearly Beloved Brother,*—With great pleasure I take the pen to write to you, and to the friends of Zion, who lift up their hands and hearts to God Almighty, that he in mercy may hasten the day, when scattered Israel will receive and praise the redeeming love, which is in Jesus Jehovah Tsidkenu. The giving of these brief reports I regard as my agreeable duty, and know the friends will excuse the blunders of one who is still a poor English speaker.

On Monday, the 6th July, I left New York for Philadelphia, where I arrived in the afternoon. I had the pleasure to reside there in the dear family of the Rev. Mr. L., and the hours, which I spent in his lovely family, were hours of refreshing to my soul.

I was very happy to find that brother H. is going on very well in the way of peace and salvation, and that his eyes are looking to Him who is our King and Redeemer. May the Lord bless him!

I spent in P. two days and a half, during which I visited from the morning till evening some Jews and many Christians, who are true and faithful builders and watchmen on the ruined walls and breaches of Jerusalem. To the Jews I pro-



claimed the beauty of Christ, and with the Christians I spoke about the great work, the necessity of which should affect our hearts in putting on bowels of mercy towards the lost sheep of the house of Abraham; and, God be thanked, I had no need to stir them up; because I find that to do good to Israel is the desire of many Christian souls; and it is only their hearty wish, that the Society may soon employ a missionary for this important field. Brother H. accompanied me in all these visits; and with all his heart he confessed the name of Christ before our brethren according to the flesh.

10th.—Yesterday morning I left P., and arrived here in the afternoon.

To-day I visited some friends, who lay their hands and hearts to the holy work of the mission, Mr. B., Rev. Mr. H., and Rev. Dr. J.

14th.—To-day I wandered in several streets where many Jews dwell, and visited five families of them, to whom I introduced myself as a messenger of Jehovah, to tell them what they ought to do, to become united with the living God, the fountain of life. Some of these Jews are infidels, and scorned.

An old Jew was sitting in his store, reading the Psalms in Hebrew. I spoke to him on the words in John iv. 24: "God is a spirit: and they that worship him, must worship him in spirit and in truth." He listened, and at last he was surprised when I told him, that I am a Christian Israelite, and that I worship the true living God, Jehovah Jesus. "You are acquainted with the rabbinical writings, and you believe on Jesus of Nazareth?" he asked me. I.—"Yes, sir; through searching and studying both the oral law and the law of God, and comparing both, I became convinced, through the help of God Almighty, that God's word alone is true, that Jehovah's word is pure, and this word of God, proclaimed by Moses and the prophets, speaks

plainly and clearly to all who will listen to it, that Jesus, the crucified and risen Redeemer, is our Messiah, the king of the Jews, and the light of the Gentiles." *The Jew.*—"That is very strange to me: and what do you say about the חכמים (wise men)? were they all שוטים (fools)?" I.—"You will find the description of those חכמים, who bound the poor ignorant people in chains of iron, in the words of the holy prophets. Look to Jer. v. 4, 5; and listen to the cry of Isaiah v. 21; 'Wo unto them that are wise in their own eyes, and prudent in their own sight.'" The Jew listened, but our conversation was broken off by a man coming in to buy something. I told him I should call again.

This evening I was with Revs. Dr. J. and Mr. H. Both love this holy cause of the mission to Israel, of which we conversed; and Dr. J. offered prayer in regard to it, and my labors in the same.

15th.—Last evening two gentlemen called on me. One is a Lutheran minister here whom I knew formerly in Germany, and the other a skilful teacher in the Lutheran school, a young, intelligent man, and a true, faithful, converted Jew. His name is B., from Bavaria. He is a living branch on the olive tree—a true soldier for the truth which is in Jesus.

This morning I visited Dr. J., who introduced me to Rabbi R., a strict rabbinical Jew. We had a long discussion.

17th.—I attended to-day the meeting of the Methodist brethren in the Conference room. Rev. Mr. E. introduced me, and asked permission for me to say a few words regarding the mission to Israel. All present kindly agreed; and, after my address, the brethren resolved that they would offer prayers in the churches in behalf of the long neglected people Israel, and strive to bring the Christian duty of forwarding this cause before their congregations. They resolved fur-

ther that I shall preach next Sabbath morning in the German Mission church in German, and in the afternoon in English in the Methodist Episcopal church in Light St. Jesus Jehovah, sustain and assist me!

After this, I addressed a gentleman in an omnibus, whose features were strongly Jewish. I saluted him in Hebrew, and he denied that he was a Jew. How strange! He certainly understood Hebrew. I asked him why he denied his origin; but he still stuck to it. I nevertheless could not be silent, but said some things which may do good to his soul.

Some days ago I visited a gentleman, an elder of Dr. Breckinridge's church, and without my saying a word, he handed to me \$10 for the mission.

18th.—On paying a visit to a German friend, I was greatly surprised to find there a Jewish lady from Hanover, whose father's house I used to visit very often, when I was engaged as Rabbi among the Jews. Her father is a learned Jew, and has written some commentaries on rabbinical books. When I was afterwards employed as missionary to my brethren in Germany, I still continued my visits to her father, with whom I had many discussions about Christianity. His daughter, mentioned above, is now here, and as soon as she saw me, her eyes filled with tears, and thus she spoke: "What my ears had heard for some years from you about Christ, and what I would not at that time consent to believe, those tidings are now precious to my soul, and my heart's desire is to confess Christ openly." My soul rejoiced on hearing this, and my heart experienced the truth of the words in Ecclesiastes xi. 1: "Cast thy bread upon the waters; for thou shalt find it after many days." She is married to a Christian, who belongs to the Baptist church. He is a sailor, and his name is F. Mrs. F. attends the

Methodist Episcopal Church in Wilks St.

20th.—Yesterday I fulfilled the preaching appointments mentioned above. In the German Mission church, where there were also some Jews, I assisted brother Swalen in the administration of the sacrament of the Lord's Supper to weeping, penitent souls. In the afternoon I preached on Ex. viii. 1, in the M. E. church in Light St. Although it was a stormy day, the church was crowded, and many ministers of the gospel surrounded the pulpit. May the Lord bless the scattered seed.

23d.—I have been twice to see Mrs. F. who keeps a young ladies' school. By her request I prayed with the children. I also spoke to her about the holy sacrament of baptism, and was glad when she replied to my inquiries, whether she had ever thought on this point: "I am desirous to be baptized, because the Lord says, '*He that believeth and is baptized shall be saved!*'"

Mr. N. has already enjoyed much refreshing intercourse with the Christian ministers and people of Baltimore. We trust yet to hear, through the united efforts and prayers of many; of a shaking among the "dry bones" there.

---

## South-Western States.

### JOURNAL OF SILIAN BONHOMME.

IN *Cincinnati, O.*, I found a large missionary field, but very few churches disposed to enter it. The Church, indeed, at large, does not feel, as she ought to do, her obligation to the Jews. Some have even treated me with contempt and reproach, and many a time my heart bled within me. Here, however, I addressed the Presbytery of the Associate Reformed Church, then in session, and, I believe, made a

favorable impression on the minds of its members. On the Sabbath afternoon, June 21, I preached in the Second Presbyterian Church; at night in the Associate Reformed; and took up in each a small collection. So also on Tuesday night in the Morris M. E. Church.

The number of Jews in Cincinnati is from 2,000 to 3,000. They have two synagogues, one of which I visited, and did not find, I suppose, over twenty-five worshippers. A devout Jew told me that the average attendance is from ten to fifteen out of that large population. As in all places I have visited, they do not keep the seventh day. With few exceptions, their stores are open as on other days. I visited quite a number of them, and distributed tracts, for which they were thankful. I was well treated by all, except in a single instance.

I next proceeded to *Pittsburg, Pa.*, but, in consequence of the low water of the Ohio, I could get no further than *Wheeling, Va.*, where I lectured twice on the Sabbath, June 28th, in the Associate Reformed church, not being able to obtain access to any other. A collection was taken up, and the minister, Rev. Mr. Wallace, told me he was very glad for the good tidings I brought. On Monday morning I proceeded homeward, and arrived in New York on Friday, the 3d of July.

Mr. B. appends to his Journal a general review of the whole ground he has traversed, with an eye to the future arrangement of the missionary stations of the Board. His suggestions, we trust, will yet be found very useful.—He also brings together the items of statistical information which he has gathered on his route, and most of which may be found scattered through the journal of his late travels. He does not mean that these calculations are rigidly accurate, but that they are the nearest approach

to accuracy that he was able to make.

Philadelphia, 4,000—Baltimore, 1,300—Richmond, Va., 500—Petersburgh, do., 40 or 50—Savannah, Geo., 100—Charleston, S. C., 1,000—Columbia, do., 60 families—New Orleans, several thousands—Mobile, 100—Cincinnati, from 2 to 3,000—Louisville, 2 to 300—St. Louis, 100.

Besides these, there is no town of any size that Mr. B. has visited, in the Southern or Western country, where he did not find numbers of this ancient race. He says in conclusion:—

I feel thankful to God, that my life has thus been preserved during my long journey, from 19th Dec., 1845, to 3d July, 1846, and that he has enabled me to proclaim the glad tidings of salvation to many of the sons and daughters of Abraham, and for all my free intercourse with them in their dispersed families.

The greater part of July Mr. B. spent in this city. After a visit to Hudson, N. Y., he was directed by the Executive Committee to devote three months to the States of New York and New Jersey, and is now engaged in the fulfilment of that appointment.

## Connecticut.

REV. JOHN H. BERNHEIM.

MR. B. has continued his labors in this State with great acceptance and success. We cannot but renew, on behalf of the Board of Directors, the expression of our gratitude to God for the great kindness and hospitality, with which the



ministers and churches of Connecticut have welcomed our brother and the cause he pleads. They who love Zion "shall prosper."

On the 5th of August, Mr. B. passed through New York on his way to Kittanning, Pa., called thither by urgent business of his own. He was in excellent spirits, and hoped to return within a fortnight to a field of labor, which, he says, "just suits him," as—if we may judge from various kind letters received from respected brethren there—he also seems to suit it.

It is pleasant also to observe the promptitude with which, amidst his other labors, Mr. B. avails himself of every opportunity of addressing the consciences of his brethren according to the flesh. The following note respects one of these interviews:—

*Haddam, Ct., Aug. 21.*—To-day I had a very interesting conversation with a Jewish pedler. He left me, but after an hour, returned, and asked a great many questions respecting Christianity. He was so impressed with the truth, that tears came into his eyes, and it went hard with him to leave the house. May God bless the seed sown in His name!

We have just received a letter from brother B., dated, *Elizabethtown, Lancaster Co., Pa., August 7*, from which we extract the record of what must indeed have been to him a very interesting incident. He had been lamenting to us, only a day or two before, that he had never heard from his father's house:—

This morning I arrived here, and found a letter in the P. O. from my own brother in Germany—the first in twenty-six years. He says, "As long as our parents were living, it was forbidden me to correspond with

you, and as a good son I had to obey, and therefore could not answer your letters. I wish I could see and converse with you once more. I would rejoice if you could come to see us. Think not that I have forgotten you. I think frequently of you, and my heart beats for you." I was so glad to hear a brother speak so tender-hearted to his brother a Christian, that I kissed the letter, and tears came into my eyes. Oh that the Lord would hear and answer my prayers, by giving him of His Spirit, and making him twice a brother to me, and doubly beloved!"

---

## Maine, Vermont, N. Hamp.

REV. JOHN A. VINTON.

BROTHER V.'s Journal is in our hands, to August 7. It was then his intention to be at the meeting of the New Hampshire General Association, at Newport, on the 25th of that month.

---

## The London Society.

THE July No. of the *Jewish Intelligence* is more than usually interesting. We first select some notes from *Mr. Ewald's* journal of what fell under his observation on his way back to Palestine, at various places in

### BELGIUM AND GERMANY.

*Brussels.*—The Chief Rabbi of Belgium, is Dr. Loeb. . . According to Dr. Loeb there are about 4,000 Jews residing at Brussels; but he only knows about 1,000, the rest are anxious to conceal the fact of their being Jews, and therefore live without any profession of religion; they, however, wish when they die to be buried in the Jews' burial ground.

The Jews in Belgium are emancipated, and enjoy the same rights and privileges as the other inhabitants. Government pays the Jewish community 11,000 francs yearly, out of which the Chief Rabbi receives 4,000 francs, and two rabbies of the second class 2,500 francs, and a Secretary 400 francs; the rest is for current expenses. . . The Jews at Brussels are rich traders, who keep their shops open on the Saturday, and having renounced Judaism have fallen into gross Infidelity.

The official returns give the amount of the Jewish population of Belgium as not more than 1,060, but there are 14,000 persons who have made no declaration as to the religion they profess. Most probably they are chiefly Jews.

*Cologne.*—There are 150 Jewish families resident in Cologne. . . Most of the Jews in Cologne are rich merchants, and neither keep the Sabbaths nor their feasts, but live without any religion whatever.

*Bonn.*—There are about 100 Jewish families residing here, who for the most part reside in a separate quarter, though they are not restricted to it. . . The rich Jews at Bonn, like their brethren at Cologne and Brussels, do not attend the Synagogue. A pious aged Jew, with whom I conversed about the hope of Israel, was so kind as to invite us to his house, that we might be present at the Paschal Supper, and we most gladly availed ourselves of his kindness. When we arrived at his house we met several young Jews, with whom we conversed. There was among them a particularly interesting and well-informed young gentleman, who had read the New Testament, the maxims of which he said were divine; and he spoke in such a manner of the Lord Jesus, that I believe he is not far from the kingdom of God. I also learned, that a short time since an Israelite, who had studied at the University of Bonn, had become a believer in Christ Jesus. Meanwhile night had

set in, and the ceremony commenced.

On the table there was a large plate, on which there were three matzoth, or unleavened cakes. The first was called Cohen, the second Levi, the third Israel, over which a cloth was put. There was also on that plate a cup full of salt water, a small plate of green herbs, a large piece of horseradish, a plate containing a mixture made of apples, nuts, figs, almonds, and wine. There was also a large bone, on which there was a little meat, and an egg. The family, which consisted of the father, mother, and four children, took their seats around the table, lifted up the plate, and said with a loud voice:—"This is the bread of affliction which our fathers used to eat in Egypt; whosoever is hungry, let him come to eat with us; whosoever wishes, let him come and celebrate the Pesach with us; this year we are here, next year in the land of Israel; this year we are servants, next year we shall be free." These sentences are said in Chaldee: the following is the reason given for saying them in that language, and not in Hebrew:—"All who are hungry are invited to come; if the invitation should reach the evil spirits they would come and eat every thing, but they do not understand Chaldee; therefore the invitation is given in that language." After which the youngest boy asked the father, why this night was observed differently to other nights? why must we eat matzoth and bitter herbs? The father answered, I will tell you; we have been servants to Pharaoh in Egypt, but God delivered us from our slavery. The father then related the history of the Jews from Abraham to the Exodus, mentioned the ten plagues which God brought upon the Egyptians,—which all repeated, and, as often as one of the plagues was mentioned, each put his little finger into the cup of wine which stood before them. Then it was asked why the bone, the mat-

zoth, and the bitter herbs were before them? The father replied, the bone signifies the Paschal Lamb, the matzoth reminds us that our forefathers were in haste when they left Egypt, so that they had no time to bake their bread, and the bitter herbs should bring to our mind the great affliction of our parents in the land of our bondage. Then each present took the cup of wine in his hand, lifted it up, and said, "Therefore it is our duty to laud, to praise, to adore, to bless Him who has dealt so marvellously with our forefathers." Several psalms were next sung, after which a prayer was offered for their return to the land of their fathers, for the building of Jerusalem and the temple, and for their eternal redemption. Each then took the cup in his hand, and the father said, "Blessed be thou, O Lord our God, King of the Universe, who hast created the wine." Each one drank a portion of the wine, and then received a small piece of matzoth to eat; but before doing so, they said, "Blessed be God, who has sanctified us with his commandments, and told us to eat unleavened bread." Then the father took some of the bitter herbs, dipping them into the mixture, which had very much the appearance of mortar, and indeed was intended to remind them of the mortar which their fathers worked in whilst in Egypt. He gave a portion to each one present to eat. He then took the horseradish and cut a piece off it, placing it between two pieces of matzoth, ate some of it, giving a piece also to each of the family. The supper was next brought in. We then, however, took our leave, thanking our kind-hearted friend for his civility, and returned to our lodgings. It is on this evening that the Jews sing, after their supper, the well known hymn, "The mighty God shall build his temple speedily."

*Mayence.*—The Jews here are very numerous; there are not less than 500 resident families, most of them living in a particular quarter;

there is still, as in times of old, a military guard stationed at the entrance into their quarter. They have lately pulled their old synagogue down, and are now building a new and larger one. As at Brussels, Cologne, and Bonn, the rich Jews here do not keep the Sabbath or the festivals. I had opportunities of speaking to several, and asked them why they had left off being Jews? With one in particular I had a long conversation; he is a respectable and rich merchant; he said that they longed for a thorough reform, that he felt they could not remain in their present state. I told him my opinion about reform; that I thought the danger was that, together with the evil which they took away, they also removed the good; but they would not find any rest for their souls until they believed in Jesus Christ, who is the way, the truth, and the life. I also saw the aged Chief Rabbi, but could not speak to him.

*Manheim, Monday, April 13.*—We arrived at Manheim this evening, about nine o'clock. This town is in the Grand Duchy of Baden, where there is at present a grand religious—or we should, perhaps, rather call it an irreligious—movement. The Jews are reforming themselves; the German Catholics are daily increasing; and in the Protestant Church a melancholy system prevails which throws a damp upon all revelation. The German Catholics in this country openly deny, from the pulpit, the Divinity of our Saviour. A Mr. Carl Scholl is the minister of the German Catholics in Manheim; in his sermons he eulogizes the Jews for having continually opposed the doctrine of the Trinity in Unity.

*Basle.*—The condition of the Jews in Switzerland is peculiar. At Basle there are only twelve families resident, as more are not allowed to dwell there. If the head of one family dies, then another obtains permission to take his place. They have a small synagogue in a private house. In several of the cantons



the Jews are not tolerated, and therefore the number of them in Switzerland is but small. In the Canton of Argovie there are, however, two villages almost exclusively inhabited by Jews; these two villages formerly belonged to Austria, and that Government afforded them protection; and the authorities of the canton do so now, for which the Jews pay a certain sum of money every year. If a Jew belonging to these villages becomes a Christian, he loses his right of protection; and if he does not choose to remain an outlaw, he is compelled to purchase the rights of citizenship elsewhere. This actually occurred only a short time since.

---

### RUSSIAN POLAND.

JOURNAL OF REV. B. W. WRIGHT.

A long report of a recent missionary tour, performed by Mr. W., in company with Mr. Hartmann, closes thus:—

#### **Jewish Fellow-travellers.**

On Thursday morning, Mr. Hartmann started for Schneidemühl, in prosecution of his missionary tour, whilst I returned to Berlin. I anticipated a quiet journey, and was not a little surprised to see two bearded Russian Jews step into the coach, in which I had secured a place. They were from Smolensko, and travelled along with me in one of the extra coaches, for none of the other passengers would sit in the same coach with them. There was no mistaking their creed: shortly after the rising of the sun, they tied their phylacteries around their foreheads, and put on their veils, and, with their faces directed to the East, repeated in silence their morning prayer. Jews in such integrity I had never seen before; they had never reasoned with a Christian disputant, and their faith was not far distant from that of a believing Christian; they admitted their sinful nature—

their need of an atoning sacrifice, and of a Messiah; but they expected a Messiah who should come and restore Israel, and the Temple worship, and the sacrifices of the ancient Jewish economy. I pointed out to them the passages of Scripture which prove that the order of Aaron was to pass away, and that a Priest should arise after the order of Melchizedec, who should be able to take away sin by the sacrifice of himself, and be able to save to the uttermost all who come unto God by him. They listened very attentively to all I said, and the youngest of the two marked every passage to which I referred him, and kept repeating the words over, in order to engrave them more durably on the memory. They seemed to be animated with much love to Jerusalem, and intense desire to return thither.

Thus ended the interesting tour into the province of Judaism—it was even like a little glimpse into the land of promise, and into the true character of its future inhabitants; and the impression left upon my mind is, that the missionaries of the Society, who are engaged in this particular field of labor—in journeying from city to city, “testifying of the kingdom of God,” to “the Jews first, and also to the Gentiles,” and persuading them concerning Jesus, out of the “Law of Moses, and out of the Prophets”—in re-visiting them, and strengthening them in the faith,—are very probably engaged in a work, which is more closely allied to that of the very first promulgators of apostolic Christianity, than any other work which is now going on under the sun.

---

### JERUSALEM.

*Dr. Macgowan* reports that “the scarcity of provisions is still very distressing,” that the spring was unhealthy, and that the Chief Rabbi is as vigorous as ever in his warfare on the missionary Hospital.

## THE NEW BISHOP.

WE should be sorry if any of our readers supposed, that, when we incidentally quoted a remark of a London cotemporary to the effect, that the appointment of a Gentile as Dr. Alexander's successor had dissipated "much of the *romance*, at least, of the Jerusalem Bishopric," we intended to intimate the slightest diminution of our own interest in that remarkable mission. On the

contrary, from all that we hear of the new Bishop we are disposed to concur with the *Episcopal Recorder* in thinking, that "the *reality*" of the enterprise may only now be beginning.

## BAPTISMS.

WE reckon twenty cases of baptism in this number, including a family of eight persons.

## MISCELLANEOUS INTELLIGENCE.

THE WOOSTER ST. SYNAGOGUE.—This building, lately founded in this city by Rev. S. M. Isaacs, is to be of the Byzantic order of architecture, the favorite style among the Jews of the middle ages. Mr. Isaacs' address at the laying of the corner-stone appears in the August No. of the *Occident*. We have read it with satisfaction, and consider it creditable alike to the head and the heart of its author. It is, indeed, a refreshment after the miserable *Reform* rhapsody that was given the month previous. Mr. I. claims to be, and we have no doubt is, a strictly orthodox Jew, that is, according to the Rabbinical fashion. But even for such orthodoxy we have much more respect, than for your modernized, slipshod, canting infidel, all whose religion, or *philosophy*, if he prefers that word, consists in thinking meanly, and talking profanely, of "the hope of Israel."

The new synagogue is called *Shaaray Tefilla*, "Gates of Prayer," and the pastor intimates in his discourse, that he and his friends, having failed in their attempt to maintain in their "late home"—Elm St.—"the three cardinal principles of synagogue government, Respectability, Order, and Devotion, will all labor to see these flourish in the new habitation they are building for the glory of God."

ECCLESIASTICAL ACTION.—We are pleased to learn, that, at the late meeting of the Associate Reformed Synod of New York at Hebron, the duty of the Church to

Israel engaged a large share of the attention of the brethren.

THE Reform agitation continues unabated. The third meeting of the *Rabbinerversammlung* (Assembly of Rabbies) has taken place ere this. The Association for Jewish Reform also had issued a second appeal for enlarged union of effort; and on the other hand, *Dr. Frankel*, Chief Rabbi of Dresden, has published a call for a meeting of "office-bearers and theologians desirous of moderate progress," to be held this autumn. It is really distressing to see such earnestness of contention about what must end, for all parties alike, in vanity and vexation of spirit. "Why gaddest thou about so much to change thy way? thou also shall be ashamed of Egypt, as thou wast ashamed of Assyria." (Jer. ii. 37.)

ELECTION OF CHIEF RABBI FOR FRANCE.—At an election held in Paris on June 17, Chief Rabbi Ennery was elected to the office of Chief Rabbi of the Jews in France, but under protest from one of the delegates.

JEWS IN HUNGARY.—The Jews of Hungary have agreed to pay 120,000 florins to Government, as the price of exemption from "the toleration tax hitherto levied on them without the sanction of the Diet."

PARIS.—M. Worms de Romily, a Jew, has been recently promoted to the rank of Officer of the Legion of Honor.—*Der Jude*.

PALESTINE JEWS.—A letter has been received in Philadelphia from Rabbi H. Lehren, of Amsterdam, asking aid for the poor of Palestine, who are exposed to all the horrors of scarcity of food. Donations sent to A. Hart, Esq., of our place will be forwarded to their destination.—*The Occident*.

Is not this a case that appeals to Christian charity, as well as Jewish?

JEWS IN AFRICA.—We learn from the journal *de l'Afrique*, that there are still in that part of Africa, various tribes of Jews, who have adopted the mode of living of their countrymen, the Arabs and Kabyles, and are not less warlike than their neighbors, by whom they are neither hated nor despised. Though the number of these nomad Jews is not known, it is still well ascertained, that they extend from the confines of the desert as far as Timbuctoo.—*Univ. Isr.*

JEWISH EMIGRATION.—The "Orient" has the following from Ellwangen, May 11:

"A large and peculiar troop of emigrants to America passed here this day. The whole company consisted of Jews from the neighboring town of Oberdorf. The poverty which characterizes the appearance of German emigrants for America was happily not perceptible in this instance. On the contrary, affluence appeared to pervade their ranks. Elegant omnibuses conveyed the parties to the place of embarkation, and all were well dressed, particularly the handsome Jewish girls, who formed no mean part of the company. The whole had a gay and cheerful appearance. The company carries with them a *Sepher Tora* (scroll of the law) which they had solemnly dedicated in the synagogue of Oberdorf previous to their departure. The emigrants follow their relations and friends, who had preceded them several years, and encouraged them to seek the well-beloved land of North America, where they are not, as in most German States, deprived of their natural rights and privileges as citizens, on account of adhering to the faith of their ancestors, and on account of their belief in the only God, the Creator and Preserver of all things—the God to whom the souls of all civilized nations are elevated in prayer."—(*London*) *Jewish Chronicle*.

JEWISH MORALITY.—The list of marriages, births, and deaths, lately published at Frankfort-on-Maine, shows a fact equally remarkable, and honorable to the Israelites of that town. There have been 1282 infants born, of whom 224 have been illegitimate; and amongst these last there is not a single Jewish child.—*Archives Israelites*.

JEWS IN PRUSSIA.—The Jewish population in Prussia amounts to 206,592. There are at present 863 synagogues that is to say, a place of worship for every 239 Jews.—*Voice of Jacob*.

## Donations & Subscriptions.

The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from July 15th, to Aug. 15th:—

*Don. and Coll. by S. Bonhomme, Agent:—*  
 Don., Rev. Dr. Potts, St. Louis, \$1 50  
 " a Lady, 50  
 Coll., Second St. M. E. ch., Rev. Mr. Lakin's, New York, 4 95  
 " R. D. ch., Rev. Mr. Boice, Claverack, N. Y., 11 51  
 " R. D. ch., Hudson, Rev. Dr. Gosman's, 10 04

*Don. through Rev. John Neander:—*

Mr. Wilson, Baltimore, Md., \$10 00  
 John Brown, Esq., Sec. Jews' Soc., do., 10 00  
 Mrs. Foster, (gold ring,) 1 25  
 Don. from Mrs. A. S. Cook, Wilmington, N. C., 5 00  
 Don., Samuel Weir, Esq., Columbia, S. C., through G. D. Bernheim, Esq., 1 00  
 Don., "A Gentile," 2 00  
 " Mrs. R. McFarlane, Louisville, Ky., 5 00  
 " a Friend, Troy, per Rev. E. W. Andrews, 2 00  
 " a Lady, to cons. A. G. Crane, Esq., of New York, a Life Member, 25 00  
 " Mrs. M. Campbell, Newburyport, Mass., 2 00  
 " E. Gunning, Esq., New York, 50

*Don. and Coll. by Rev. J. H. Bernheim:—*

Mrs. Bristol, New Haven, Ct., 2 00  
 Mrs. James Farnington, Ct., 4 00  
 Mrs. Mary Starr, Middletown, Ct., 1 00  
 Coll., Pres. ch., South Glastenburg, Ct., 4 53  
 " Pres. ch., Glastenburg, Ct., \$25 of which to cons. Rev. James A. Smith, Life Member, 30 00  
 " at Haddam, 8 08  
 " Rev. Dr. Field's ch., Higganum, Ct., 8 00  
 Don., Leesville, Ct., 1 50  
 Coll., Rev. Mr. Tarson's ch., East Haddam, Ct., 10 61  
 " Moodur, Ct., 4 07  
 Don., Haddam Landing, Ct., 1 53  
 Coll., Rev. Mr. Miner's ch., Millington, Ct., 7 45  
 " Rev. Mr. Loper's ch., Hadlyne, Ct., 5 00  
 " Rev. Mr. Jewett's ch., Westchester, N. Y., 6 06  
 Don., Gabriel and Sarah Oblingen, Germantown, Ohio, 4 00  
 Subscriptions to Chronicle, 145 75





Pi





I-7 n.s.v.3  
Jewish Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00314 8055